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Editorial Notes.

The proclamation of peace in South Africa came as a matter of course. Nevertheless it came as most welcome news. For, whilst the ultimate issue was sure, much bloodshed has been averted by the submission of the Boer leaders. It was appropriate that thanksgiving services should be held in the Churches.

Some good men ask what has been gained by all this bloodshed and loss of properties? To those who only see in such a contest the establishment of British supremacy, such a question may long await a sufficient answer. But to those, who believe that in this instance Britain was contending for human rights and the establishment of righteous government, the answer is not far to seek. The issue of this war has wiped out the last remnant of slavery in South Africa. It has destroyed a selfish oligarchy and instead established practically a free government. In both these results, the Boers themselves will ultimately be greatly benefitted. Further, the establishment of British supremacy secures safety to the remnant of native tribes in the Transvaal region. The cause of truth will be furthered.

The last, and from the Christian standpoint the greatest boon that will come to Africa, through the establishment of British supremacy, is the

impetus that will be given to the evangelization of the Dark Continent. The Boers are in their way religious, but their attitude towards the native African has always been unchristian. They have not realized their duty towards these ignorant and degraded people. Under the new regime, we shall look for a rapid elevation of all classes of the native population in South Africa.

God works wonders in human providence, causing even selfish and worldly men to work out His plans by overruling their actions to the accomplishment of His own wise purposes.

We are glad to give a prominent place to the following prospectus of an *Exhibition of Indian Christian Industry*:—

An Exhibition of Indian Christian Industry will be held in Madras in December 1902 under the auspices of the Madras Native Christian Association. A similar Exhibition has recently been held at Lucknow, by the Indian Christian Association, N. W. Provinces and Oudh, and has proved a great success, and, as in South India, we have some of the oldest and most successful Industrial Missions and Industrial Schools, one of the same kind held in the Southern Metropolis is likely to be helpful in stimulating Indian Christians to industrial and technical pursuits.

The Exhibition will not be confined to South India alone but will extend to the whole of India and Ceylon as well. As it is arranged to be held at the time of the Decennial Conference which is to take place for the first time in Madras, (December 11th to 17th), at which delegates will be present from all parts of India, Missions that have industrial schools and industrial establishments will have a good

opportunity of showing the Missionary as well as the Indian Christian public what they have been able to do in the matter of encouraging technical and industrial pursuits among Native Christians; and each Mission will also learn, by ocular demonstration, what is being done in this direction by other Missions.

It is also intended that this Exhibition should prove a stimulus to all individual Indian Christians who are engaged in some form or other of industrial and technical occupation. Exhibits therefore are specially invited from these. Girls' schools other than Industrial schools will also be allowed to compete for prizes in Drawing, Needle-work, Embroidery, Lace-making, etc. Special prizes will be awarded for any patents taken for inventions.

Prizes and certificates will be awarded for approved exhibits of the following or other description:

(1) Carpentry, Cabinet making, Carving and Fret-work. (2) Iron-smiths' work. (3) Pottery, including clay toys and models. (4) Goldsmiths' work. (5) Other Metal-work (Aluminium, Brass, &c.) (6) Electro-plating and Gilding. (7) Machinery. (8) Watch and Clock making. (9) Rattan work. (10) Drawing (Freehand and Model). (11) Photography. (12) Printing. (13) Engraving and Half Tone-work. (14) Rubber Stamp-marking. (15) Carpet weaving. (16) Cloth-weaving. (17) Needle-work (Plain and Fancy). (18) Kin dergarten. (19) Crochet-work. (20) Crewel-work. (21) Knitting. (22) Men's costume (Indian and European, personally cut and sewn). (23) Ladies' dress (personally cut and sewn). (24) Child ren's costume (personally cut and sewn). (25) Bead-work. (26) Lace-making. (27) Pith work. (28) Phulkari-work. (29) Condiments and Confectionery.

The Committee of the M. N. C. A. make a special appeal to all Missionaries, Managers of Industrial schools and Industrial establishments, Managers of Girls' schools, and all Indian Christians to give a helping hand in

MADE IN JAPAN

making this Exhibition a complete success. They would be rendering invaluable service if they would kindly make known this project to others and induce many to send exhibits.

The Secretary will be thankful to receive the names of Indian Christians who are engaged in Industrial pursuits and of Mission bodies that have Industrial schools or establishments of their own.

The Exhibition is open to all Indian Christians (including Roman Catholics). Donations and subscriptions for prizes are also kindly solicited. All exhibits should be sent in before the 20th November. For further details the Secretary, Madras Native Christian Association, (Royapetta, Madras) should be communicated with.

A prospectus of the Celebration of the Jubilee of the S. P. G. Mission of Delhi on July 12th is before us. The beginning of the Mission is made to date from the time when the first convert was baptized.

The great event of the day will be the grand procession of male Christians through certain streets of the city. "The choir, headed by the Processional Cross with the Bishop and clergy in front, and the others following with banners, all singing Hymns and Bhajans as they go," will present a most impressive scene. A thanksgiving service will be held in the open air at which 1000 Christians will probably be present.

The *Arya Patrika* strangely fails to understand our contention in regard to God's Way of Salvation. He does however understand that the Bible plan of salvation is *Salvation by Grace*, by which is meant that it is bestowed by God as a gift through faith in Jesus Christ.

We answered the objection that this doctrine leads to licence, by showing that such a consequence is impossible, because God by His Holy Spirit imparts a new life, and that henceforth the disposition to sin is changed and instead a spirit of holiness and love now controls the true believer.

Our statements as to God's purpose in saving sinners in order that they may lead holy lives, and that "unregenerate men cannot render loving and holy obedience to God's will are said to be "admitted on all hands" and therefore "mere truisms." This may be true of Christian circles, but it is not true of *Arya* circles, the *Patrika* being witness, for in the next sentence he says, "The question is how to become holy if not by the saintly deeds?" But if it be a truism, "admitted on all hands," that "the unregenerate man cannot render that kind of obedience," (obedience born of love of that which is right,) how can the unregenerate man "perform saintly deeds"? Our whole contention is that *A sinner, if saved at all, must be saved by grace.*

The *Arya* position is that God cannot so save sinners. Righteousness

must be maintained. The teaching of our Lord and his apostles is that *God's righteousness is revealed in the Gospel*. God in Christ wrought out a righteousness for man such as he never could work out for himself. This righteousness is bestowed as a free gift. It is received by faith. It is bestowed upon every sinner, who, realizing his own helplessness, cries with the publican in the temple "God have mercy upon me a sinner." This is the only criterion for "fitness" to receive this gift. The whole teaching of the Bible ignores the idea that a man receives salvation as a reward for something in himself or something done by him.

The true servant of God will receive rewards, but to be eligible for such rewards *he must first be saved*. Rewards and gifts follow upon the unconditional surrender of the sinner. His first gift is pardon and newness of life bestowed; not because he deserves them, but *because he asks*. The invitation is "come unto me all ye that labour and are heavy laden and I will give you rest."

Question and Answer.

Question.—What is meant by speaking of a man's sinful soul?

Answer.—We presume your difficulty arises from the Vedantic identification of Brahma with everything, and the supposition that God and Soul being the same, a sinful soul is impossible. Similarly we have heard it called blasphemy to speak of men being sinners, and we have known murderers, attributing their wicked deed to God whom they identified with themselves, disclaim all responsibility for it and treat it as good because it was due to God. Such things, to anybody who has any sense of morality or reverence for God's holiness, are a sufficient proof that the Vedantic doctrine is untenable. When a man understands the character of God, he feels as Job did when he cried: "I had heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself in dust and ashes before thee."

For we recognise that God and we are separate persons, that between Him and us there is a distinction, that He is all holiness, and that we are individually responsible for our conduct. And the deeper our religion, the more shall we feel the distinction between the Holy God and sinful man. That in India the Vedanta has tended to conceal from man that distinction is one of the chief causes of the unprogressiveness of Hindu religion. It is a melancholy reflection that so many

Hindus to-day should express such pride in a Philosophy which has done more than anything else to blight their development.

The term soul has different uses. Sometimes it is contrasted with body, sometimes it is distinguished from spirit, but usually it is employed in the sense of a man's nature. Frequently it would practically make no difference to speak of the man himself instead of his soul, but the use of the term soul calls attention to the fact that the man is a personal being, having a consciousness, will and character of his own, and therefore being responsible for his own conduct. Hence we can speak of a sinful soul, for the phrase means that the man's will and character are marred and perverted by sin; that he is disobedient to God. 'Sin is lawlessness,' says John, and to disregard or reject God's law marks a sinful soul.

The inquirer.

Article.

PLANTED BY THE RIVERS: *concluded.*

Thus we can understand how it is that the righteous soul always presents a scene of life and vigour in times of moral famine and death. See that soldier, who has dared come out from the midst of his scoffing fellows and hold up the banner of the cross. Compare his inner life with theirs. See the beautiful green leaves of his profession! How bright they appear on that back-ground of spiritual death! See the luscious fruits of his labours,—his prayers, his alms, his care for the sick and suffering, his compassion for the unfortunate and the sinner. See him as he goes from cot to cot visiting the sick; hear the words of kindness and encouragement which fall from his lips. Hark! he is pointing a thirsty soul to the river of life. See the light and joy which mantle the cheek kindle in the eye of that thirsty soul. He has returned from his sorrowful mission bearing a fresh sheaf with him. How shall we explain this phenomenon? It is very clear in the light of this text. That soldier is a tree planted by the waters of eternal life:—He is constantly refreshed and enlivened from that "well which is springing up to everlasting life." When therefore you see a man or woman, who takes a decided stand on the side of the Lord, laboring, striving, fighting for God's glory and the good of man, be assured that there is a river of living water near by. That young man who fears not to vindicate the cause of God and Christ in the face of scoffers is planted in the

midst of a channel of water. That young woman, whose hand is ever ready to minister to the poor, despised, and forsaken, who is constantly found devising some scheme for good to men and glory to God, who ministers to the sick and feeds the poor, and who constantly yearns to promote the cause of righteousness in her family, in the sabbath school and social circle, draws constant supplies from the Fountain of Life.

Oh the happiness, the blessedness of such an one! This is a joy which the world knows not of, a happiness eternal, unchangeable as God its author. The every day life of such an one is filled with happiness. He rises in the morning to praise God for His goodness and is made happy by the consciousness of Divine favor. The labors of the day, arduous though they be, are a source of happiness, for he is glorifying his Heavenly Father. Even the struggle with sin and satan, though productive of temporary pain, do but add ten-fold to the happiness which follows the victory over his adversaries. The soldier suffers many hardships, spends many days and nights of toil and watching, fights many a battle ere the campaign is crowned with victory, and he returns with laurels of honor to receive the approbation of his countrymen or of his sovereign. Though he has had some moments of happiness even in the midst of his toil yet that happiness was mingled with suffering. But now his joy is full and he rests in the enjoyment of his honors, amidst loving friends and an approving world. So too with the righteous man. While he is a soldier he may suffer many things at the hands of his foes, yet the time of victory and rejoicing will come:—yea he rejoices even in the midst of sorrows. Do afflictions come thick and fast upon him? Are his earthly goods, his friends, his all suddenly swept away from him? With the patient Job, he can say "The Lord gave and the Lord hath taken away; blessed be the name of the Lord;" for with Paul he is persuaded that *all things* work together for good to them that Love God," and that "these light afflictions which are but for a moment work out for him a far more exceeding and eternal weight of glory. Do the enemies of his soul seem to prevail over him?—Do they scoff and say "where is thy God? He may be heard consoling himself thus "Why art thou cast down O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." Has sin overcome him so that with Paul he raises the bitter cry: O wretched

man that I am, who shall deliver me from the body of this death." Hark! hear him comfort himself, yea hear him rejoice, for he is "persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor thing to come, nor height nor depth nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord." Is he in the dark valley and shadow of death? Have all the powers of Hell arrayed themselves to put him to confusion? As he approaches the brink of the horrid gulf, I hear him say "yea though I walk through the valley of the shadow of death I will fear no evil; for thy rod and thy staff they comfort me." He enters the vale and he is at last amidst the thick darkness, but even here he shouts the shout of victory: "O death where is thy sting? O grave where is thy victory." The cloud passes away and the distant shore appears in view. I seem to see the Savior stretching forth his hand, I seem to hear his approving voice, saying, "Well done! good and faithful servant, enter thou into the joy of thy Lord." I think I see him ascend to the foot of the throne bearing with him the fruits of his labor and there he is crowned amidst the acclamations of ten thousand times ten thousand, who casting their crowns at Jesus feet, sing "Worthy is the Lamb that was slain for us."

Dear friends, would you die the death of the righteous? Then live the life of the righteous. Go to the Fountain of living waters and drink and there shall be within you as it were a well of water springing up unto everlasting life. Go to Jesus in prayer and faith. Salvation is freely offered to you:—all the blessings of the righteous are freely offered to you. Stretch forth your hand and accept the proffered gift:—a gift which bestows not only the highest happiness of Earth, but all the glories of Heaven.

Current Thought & Incident.

The Effect of Books Upon Character.

Perhaps there is no one thing which enters more deeply into the very warp and woof of one's character, than the books one reads. One of the greatest blessings that can come to a young life is the love of good books. The practice of keeping before the young, growing mind, beautiful and uplifting images, bright, cheerful, healthy thoughts from good books, is of inestimable value.

The difference between the future of the boy who has formed the habit of good reading, and the one who has

not, is as great as that between the educated and the uneducated youth, between the boy who is reared in a poverty-stricken district and the one who is brought up in a comfortable home, amid pleasant surroundings.

Next to the actual society of a noble, high-minded author, is the benefit to be gained by reading his books. The mind is brought into harmony with the hopes, the aspirations, the ideals of the writer, so that it is impossible, afterwards, to be satisfied with low or ignoble things. The horizon of the reader broadens, his point of view changes, his ideals are higher and nobler, his whole outlook on life is more elevated.

The importance of having great models, high ideals, held constantly before the mind when it is in a plastic condition, cannot be overestimated. The books we read in youth may make or mar our lives. Many a man has attributed his first start and all his after success to the books read in his boyhood. They opened up to him his possibilities, indicated his tastes, his tendencies, and helped him to find his place in life. They permit men and women to form examples that are useful in carrying out high ideals, and they bring pleasure and contentment to all.

Telegrams.

London, June 6.

Reuter from Pretoria on the 5th says that all columns are ordered to stand fast until conclusion of the surrenders, which are proceeding everywhere without difficulty.

The War Office states that 1,072 officers and 20,870 men perished in the war from all causes, and 3,116 and 72,314 were invalided home, of whom the great majority have rejoined.

Calcutta, June 6.

The *Indian Daily News* publishes the following cable, dated London, June 4th:—

Among the more important terms which are likely to help settlement of the new Colonies are loans to be granted to burg-hers without interest for two years after which they will be charged interest at the rate of 3 per annum, in addition to the grant. Foreigners and rebels will not benefit by this grant.

The Commissioners to be appointed to consider the re-stocking of farms will include a number of Boers.

The question of native franchise will be deferred for the present.

The famous banishment proclamation has been dropped.

The comments of the German press on the peace terms are acrimonious and ungenerous.

London, June 6.

Viscount Kitchener telegraphs that 1,154 Boers surrendered their arms yester-

day to the various commissioners, who afterwards addressed them. The Boers gave three hearty cheers for the king.

Lord Kitchener in his message says that the best possible relations exist between the Boers and the British, and there has been no hitch anywhere.

Of the surrendered burghers some go to their farms and others to the concentration camps as a prelude.

General De Wet, addressing the inmates of the concentration camp, urged them to do their utmost to show Great Britain what good colonists the Boers could make for the British native.

London, June 7.

Mr. Schalk Burger lunched with the Governor of Natal.

Speaking to the inmates of the concentration camp, he urged them to forget and forgive, and work for the good of South Africa.

London, June 8.

The whole of the Transvaal Government with a bodyguard of 50 men, has surrendered.

Thanksgiving services are general throughout the country.

London, June 8.

Their Majesties, unescorted except by outriders, drove in an open carriage to St. Paul's, whither all royalties, driving separately, had preceded them. The clergy and choir, led by trumpeters, met them at the great door, where a procession was formed, and while the hymn "Onward, Christian Soldiers" was sung, proceeded to the chancel, in front of which two oak chairs, surmounted by crowns, had been placed. The cathedral was packed with all the greatest in the land.

The service, of which every portion was specially directed to the subject of peace, was grand and impressive. Sullivan's peace *Te Deum* and the National Anthem were sung.

Their Majesties left before the Communion. They received an ovation all along the route.

Allahabad, June 10.

It is not yet known when the project for bridging the Indus at Khushalgarh will be taken in hand. Meanwhile the river will be spanned by a cable by way of experiment in aerial carriage so far as the Indus is concerned. The clear cable span from saddle to saddle is 1,100 feet. It is not expected that any difficulties will be experienced in carrying goods across.

Allahabad, June 10.

The report that has obtained currency that Lord Kitchener would probably come straight from the Cape to India to take up the Commander-in-Chiefship is, says the *Pioneer*, quite unfounded. Whenever his duties in South Africa are finished he will proceed Home on leave, and is not likely to arrive in this country before December at the earliest.

London, June 9.

Reuter, wiring from Pretoria on the 8th, says that the total surrenders amount to 4,552.

Lord Kitchener reports that the surrenders yesterday and Saturday afternoon amounted to 2,500 rifles, of which 448 were

from Cape rebels and the remainder principally from De Wet's men. The cheers for the King were hearty.

London, June 9.

The message of the Duke of Connaught welcoming the Colonials has been translated into eight languages and was read on parade at Alexandra Park.

London, June 9.

A Bill abolishing the obnoxious so called Dictatorship clause in the Alsace-Lorraine constitution mentioned on the 10th May has been passed by an overwhelming majority in the Reichstag.

Bombay, June 9.

News from Yemen states that smuggling of arms from Jibutit goes on upon an enormous scale. The six Turkish war ship on patrol duty stand in urgent need of repairs, without which they cannot check the traffic.

The Turks are now constructing a dockyard at Kameran, and most of the materials are on the spot. The Turkish Government is endeavouring to revive trade at Mocha, and attract caravans from Hodeidah and Aden. Only railway communication with the interior will enable Aden to make headway against the competition of Mocha, Jibutit and Hodeidah.

Plague is on the decline in Makalla, and the mortality is reduced to 18 a day.

Rangoon, June 9.

The life-buoy which was found on the seacoast at Maubin has been forwarded by the Deputy Commissioner to the Port Officer here.

The steamer *Commilla* leaves this week with buoys to mark the wreck of the vessel *Camaria* sunk off Alguada. Divers are coming from Calcutta to examine the wreckage.

*London, June 10.

The Japanese war ships *Asama* and *Tagisago* have arrived at Devonport.

*London, June 10.

Among the recipients of honorary degrees at Cambridge to-day were the Maharaja of Gwalior the Maharaja of Kolhapur, Baron Hayashi and Sir West Ridgeway. The Indian gentlemen received especially a warm reception.

London, June 10.

Lord Stanley in the House of Commons said that 14,398 soldiers had been pensioned as medically unfit in consequence of the war.

London, June 10.

The Muhammadans in Crete are excited owing to the murder of four Musalmans on the coast of Sphakia by Christians. Memorials have been sent to the Ambassadors of four Powers. Prince George has addressed a proclamation to the inhabitants of the island.

*London, June 10.

Sir Hector Macdonald has been gazetted to the command of the troops in Ceylon, and has been promoted to Brigadier with the temporary rank of Major General.

London, June 11.

The Bey of Tunis is dead, and his son has quietly succeeded him.

Allahabad, June 12.

A special cable to the *Pioneer*, dated London, 11th June, says:—

An Army Order has been issued announcing that warlike and non-commissioned officers and men of the regular forces who have served in South Africa for over eighteen months, will receive a special gratuity for service rendered after the 31st December 1901.

Allahabad, June 11.

Sardar Ayub Khan has left Simla after paying his respects to the Viceroy. One object of his visit was to obtain permission to be located in a station where he could live all the year round instead of moving, as hitherto, between Rawalpindi and Murree. The request has been granted. He will in future reside permanently at Dharmasala.

London, June 11.

A law imposing a tax of ten per cent. on the net profits and gold mines has been promulgated in the Transvaal.

General Lyttelton has relinquished the command in Natal, and preparatory to assuming the command in South Africa has proceeded to the Transvaal.

Commandant Kemp, De La Rey's noted lieutenant, has surrendered at Mafeking with a number of men, and has declared that he is perfectly willing to accept the new station.

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